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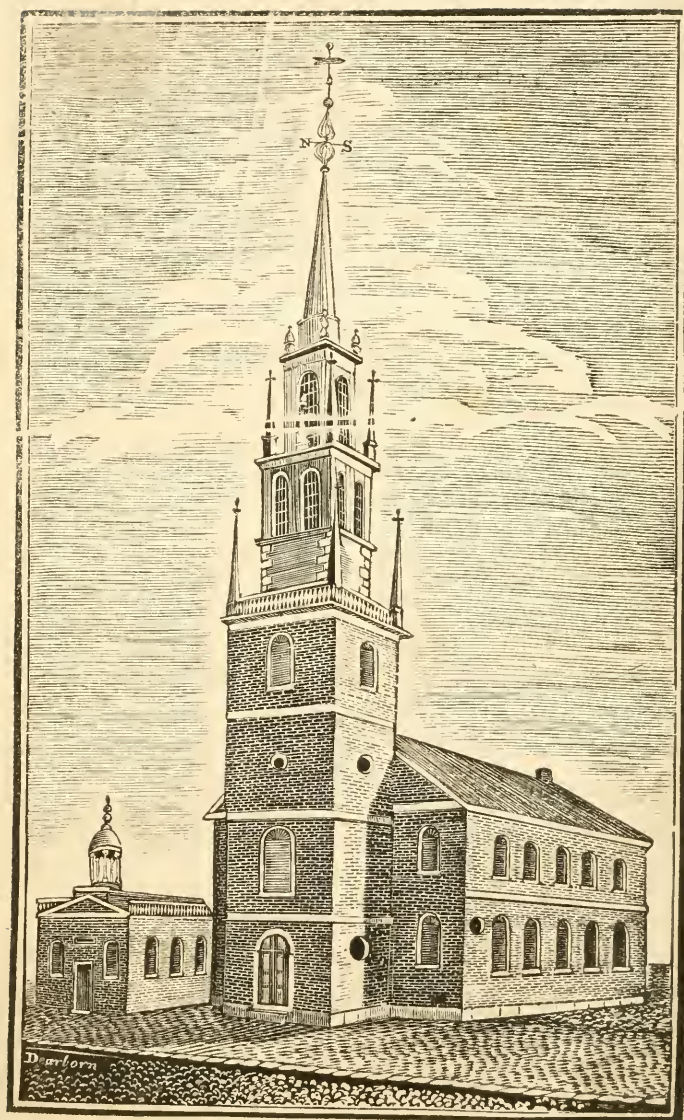
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CHRIST CHURCH, BOSTON.

HISTORICAL ACCOUNT OF CHRIST CHURCH, BOSTON.

A Discourse,

DELIVERED

IN SAID CHURCH,

ON

SUNDAY, DECEMBER 28, 1823.

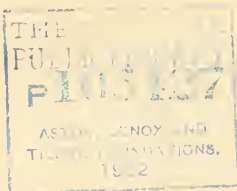
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BOSTON:

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1824.

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ALCOY WAY
JAN
1912



At a meeting of the proprietors of Christ church, held at their vestry room, on the 4th day of January, A. D. 1824,

Voted unanimously, That Messrs. Thomas Clark and John Sowdon, wardens, together with Joseph W. Revere, Esq., be a committee to wait on the Rev. Mr. Eaton, in the name of the proprietors and congregation of this church, to thank him for the sermon delivered by him on the afternoon of the last Sunday, and to request a copy for the press.

A true copy from the records.

Attest,

JOHN RICE, Proprietors' Clerk.

DUP. EXCHANGE 8 AUG 1881

LIB. CONG.

THE UNIVERSITY OF CHICAGO PRESS

DISCOURSE.

PSALM XLVIII. 9.

WE HAVE THOUGHT OF THY LOVING KINDNESS, O GOD, IN
THE MIDST OF THY TEMPLE.

THE loving kindness of the Lord is a theme on which the pious Psalmist delighted to dwell. The remembrance of it never failed to warm his heart with gratitude, and fill his mouth with praise. It mingled with the hallowed topicks of his private meditation, and gave animation and fervour to his publick devotions. And who, that duly considers the nature and extent of the Divine beneficence, can suffer himself to forget it, or to think of it with indifference? To what, my brethren, but to the loving kindness of the Almighty, are we indebted for every temporal and spiritual blessing? To what other source are we to trace our creation, preservation, and all the blessings of this life? To what else are we to

D. D., the first rector of this church. The appropriate passage of scripture from which the preacher addressed a numerous audience on this interesting occasion was, "For mine house shall be called An house of prayer for all people." Isaiah lvi. 7. Dr. Cutler was educated at Harvard college, Cambridge, and received the honours of that university in 1701. In 1710, he received Congregational ordination at Stratford, Connecticut, where he continued in high estimation as a minister and a scholar, till 1719, when he was appointed rector of the college in New Haven, now Yale college. "This," says a dissenting divine, "was an auspicious event to that institution, for he was a man of profound learning, and presided with dignity, usefulness, and general approbation." He was, says the same writer, "the first scholar," and, according to the testimony of another, "the most celebrated preacher, in the colony."

In 1722, Mr. Cutler, with several of the tutors and neighbouring clergy, men eminent for their talents and influence, having, after careful inquiry and mature deliberation, been led "to suspect, not only the *regularity*, but even the *lawfulness* and *validity*" of Congregational ordination, conformed to the Church of England. He accordingly resigned the rectorship of the college, and came to Boston, whence, in company

with Mr. Johnson and Mr. Brown, two of the conformists, he embarked for England on the 5th of November. On their arrival in London, "they were received with all possible kindness by Dr. Robinson, the bishop of London, and by the Society for the Propagation of the Gospel; and it was readily agreed that Mr. Cutler should be sent to the new church in Boston." Mr. Cutler was ordained first deacon, and then priest, in March, 1723, by Dr. Green, bishop of Norwich. On visiting the universities of Oxford and Cambridge, he received from each the honorary degree of doctor in divinity. Having been appointed missionary to this church, he embarked for America in July, arrived in Boston in November, and, on the 29th of December, commenced his labours in this part of his Master's vineyard. The success of his ministry appeared in the increasing number and the exemplary lives of those who attended on his publick ministrations. At the opening of the church, the usual audience is stated to have been about four hundred persons; but they increased, continually, till they amounted to nearly double that number. The congregation are spoken of as having, "in many respects, approved themselves a worthy people, very devout in publick worship, and conscientious in their lives and actions."

Dr. Cutler continued in the faithful and suc-

cessful discharge of his ministerial duties, happy in the confidence and affection of his people, and honoured by the respect and veneration of all who were able to appreciate his worth, till it pleased the Master whom he served to suspend his labours, by bodily indisposition, from which he never recovered. During the last nine years of his life he was unable to perform any publick duty. In the month of August, 1765, he was called from his labours and sufferings on earth, we trust, to the enjoyment of that rest which remaineth for the people of God. The Rev. Mr. Caner, minister of King's chapel, who preached his funeral sermon, sums up his character in these words : " In short, our departed friend was a wise, a learned, and pious man, a good Christian, a faithful steward of the mysteries of God, a tried soldier and champion of Jesus Christ ; who, in prospect of the recompense of reward that was set before him, despised the frowns and flatteries of the world, maintained his great Master's cause with undaunted courage and steadfast resolution, and is now, we trust, entered into the possession of the joy of his Lord."

During the illness of Dr. Cutler, his desk was supplied by the services of the neighbouring clergy, particularly Messrs. Caner and Troutbeck, till the year 1759, when the Rev. James Greaton was employed as his assistant. In this capacity,

Mr. Greateon continued till the doctor's death. In December, following this event, a committee, appointed by the proprietors of the church for that purpose, addressed a letter to the Society for the Propagation of the Gospel in Foreign Parts, informing them of the decease of Dr. Cutler, their missionary, and requesting that the Rev. Mr. Greateon might be appointed to succeed him in their mission to this church. This request, after a delay of nearly two years, occasioned by misrepresentations communicated to the society, by a few disaffected members, was complied with. Mr. Greateon, however, not being so happy as to unite the congregation in his favour, and apprehending that his services could not be useful to the church, voluntarily resigned his charge, shortly after his appointment. This circumstance was communicated to the venerable society, in a letter, dated August 31, 1767.

At a meeting of the proprietors of the church, on Easter Monday, 1768, the wardens and vestry were empowered and instructed to make application to Mr. Mather Byles, at that time settled as a Congregational clergyman in New London, Connecticut, to become their minister. In answer to this communication, Mr. Byles writes, April 22, "Yesterday, with great difficulty and expense, I obtained an honourable dismissal from the first ecclesiastical society in this place. I

now look upon myself at full liberty to enter into a communion which I conscientiously prefer, and to accept of the invitation you have given me. I accordingly, this day, declare my acceptance; and most sincerely pray the great Head of the church, that our union may be for his glory and our mutual advantage, in time and to eternity.”

On the 29th of the same month, he arrived in Boston, in order to proceed to London, to obtain Episcopal ordination. Having been furnished by the proprietors with the requisite testimonials to the bishop of London, and also with a letter to the Society for the Propagation of the Gospel, soliciting the continuance of their mission to this church in the person of Mr. Byles, on his admission to holy orders, he embarked for England in May following. Having obtained Episcopal orders, and an appointment as missionary to this church, he returned the latter part of September, the same year. What success attended his ministerial labours, I have found no means of ascertaining. It appears, by the records, that he continued his services till April, 1775, when he resigned his charge, for what reason does not appear, and accepted an invitation from the church in Portsmouth, New Hampshire. From this time, the church was closed till August, 1778, when it was again supplied by the services of the Rev. Stephen Lewis. Mr. Lewis continued to

officiate till the year 1784, or 1785. At what particular time, or for what reason, he discontinued his services, the records do not inform us.

At a meeting of the proprietors, on Easter Monday, 1786, it was voted, that Mr. William Montague be employed, on trial, as lay reader, for six months. At the expiration of this term, the engagement was renewed. In June, 1787, Mr. Montague, at the request of the congregation, obtained holy orders, and continued his services, with some interruptions, till May, 1792, when he declined officiating any longer as their minister.

On the 29th of the same month, the Rev. William Walter, D.D., who for some time previous had officiated at the church in Cambridge, and occasionally in this church, was unanimously appointed its rector. This appointment was accepted by the doctor, and in this relation he closed his earthly labours. Dr. Walter was the son of the Rev. Nathaniel Walter, a Congregational clergyman in Roxbury. He was born in 1737; was educated at Harvard college, and received the honours of that university in 1756. He was ordained by the bishop of London; was appointed assistant minister of Trinity church, in this town, under the Rev. Mr. Hooper, at whose decease he succeeded to the rectorship, which he held until 1776, when, on account of the troubles of the revolution, he was induced for a season to leave the country.

In 1784, the honorary degree of doctor in divinity was conferred on him by King's college, Aberdeen. He returned to the United States in 1791.

On the 5th of December, 1800, in the 64th year of his age, he was called to give an account of his stewardship. The Rev. Dr. Parker, rector of Trinity church, preached his funeral sermon. His remains were deposited in the family tomb under this church, in which, during the last eight years of his ministry, he faithfully dispensed the word of life. On the day subsequent to his death, the following respectful notice of the event appeared in one of the public newspapers. "Yesterday departed this life, in the 64th year of his age, after a short illness, sustained with the most exemplary resignation and fortitude, the Rev. William Walter, D. D., rector of Christ church, in this town. In the death of this truly valuable minister, religion mourns the loss of one of her most obedient children and brightest ornaments; the church, over which he presided, a zealous pastor, and her great glory; humanity, a firm friend; literature and science, a scholar and support; his disconsolate children, a fond, instructive, and dignified parent; his other relations and acquaintance, a most faithful counsellor; and the poor, an upright steward and benevolent almoner. So exemplary

has been his whole life, and so religiously composed his dying hours, that we may well exclaim, Let me die the death of the righteous, and let my last end be like his."

In May, 1801, the **Rev. Samuel Haskell** succeeded to the rectorship of the church, in which situation he remained till September, 1803, when he resigned his charge, and accepted an invitation from the church in Gardiner, in the state of Maine.

At the request of the wardens, your present rector officiated, for the first time in this church, as lay reader, on the 23d of October following. In this capacity he continued his services till the summer of 1805, when, at the solicitation of the congregation, he applied for holy orders, and was ordained deacon on Wednesday, July 31, and priest, on Friday, August 2, in Trinity church, in the city of New York, by the **Right Rev. Benjamin Moore, D. D.**, bishop of the diocese of New York.

During the last twenty years, my brethren, you have had the satisfaction of seeing your church gradually rising from a state of feebleness and depression, and going on from strength to strength. Through the Divine blessing on your united counsels, your zealous and persevering exertions, you now behold it in a more pros-

perous and flourishing state than it has enjoyed since the death of its first rector. And may we not indulge the hope, that the same period has been marked by a corresponding growth of its members in the virtues and graces of the divine life; that, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, they have been growing unto a holy temple in the Lord?

Since the year 1805, the ordinance of baptism has been administered to six hundred and fifty-four persons: two hundred and thirty-eight have been confirmed; two hundred and seventy have been admitted to the holy communion; two hundred and forty couple have been united in the bands of marriage; and over the remains of nearly two hundred, the funeral solemnities have been performed. The number of families, which compose the present congregation, is eighty. The number of individuals, including adults and children, about five hundred, of whom about two hundred are communicants. In June, 1815, a Sunday school was established, to which more than one thousand children have been admitted, among whom upwards of three thousand books, of different sizes and descriptions, have been distributed. The school at present consists of about one hundred and thirty scholars, a superintendent, eighteen teachers, and a visiting committee of six.

The average attendance of the children is from seventy-five to one hundred.

From this concise statement of the origin, progress, and present prosperity of our church, does it not become us, my brethren, to remember, and gratefully to acknowledge, the loving kindness of God in the midst of his temple? It is he who inclined the hearts of our forefathers to erect this house to his name, and crowned their labours with success. Except the Lord build the house, they labour in vain that build it. It is to his guardianship and protection that we owe its preservation. Except the Lord keep the city, the watchman waketh but in vain. If the ministrations of this house have contributed to the conversion and salvation of any who have worshipped within its courts, it is owing to his blessing on the means of grace; for, though Paul may plant, and Apollos may water, it is God who giveth the increase. Not unto us, therefore, but to his name be the praise.

By the view we have taken of the past, we are forcibly reminded of the flight of time, and of the desolations which mark its progress. Where are now the persons who built this house, and the congregation which first assembled within its walls? Not an individual is to

be found among the living. All have been long since gathered to their fathers. The seats they once occupied are filled by others. The light of the returning sabbath cheers not their dark abode. Their ears are insensible alike to the sweet accents of mercy, and the fearful denunciations of a judgment to come. Their hearts no longer swell with the raptures of devotion. Hosannas to the Son of David no longer dwell on their tongues. Whether they were wise or unwise in their day and generation; whether they dissembled with their Maker, or worshipped him in spirit and in truth; whether they persisted to the last in rejecting the counsel of God against themselves, or believed to the saving of their souls;—the term of their probation is ended, their warfare is accomplished, their destiny is unalterably fixed. How solemn, how affecting the thought! Soon, my brethren, will it be said of us, as it is now said of those who are gone before us. The places which now know us will shortly know us no more for ever. Whether we are abusing, or profiting by our religious privileges, whether we are working out our salvation with fear and trembling, or consuming our days in vanity and sin, we are hastening, with rapid step, to that “country from whose bourne no traveller returns.” Before another century shall have rolled away, the congregation

here assembled will be numbered with the congregation of the dead. Before half that period shall have elapsed, many, probably most, of us shall have finished our course. What manner of persons then ought we to be? If our interests through eternity depend on the use we make of our present privileges; if there be no repentance in the grave; if after death cometh the judgment, at which every one shall receive according to the deeds done in the body, whether they be good or evil; how highly should we estimate the means of grace and salvation which we now enjoy? With what zeal and perseverance should we labour, in the use of these means, to become reconciled to God, and to make our calling and election sure. How assiduously should we watch and pray against whatever may divert us from our Christian course, or endanger the prize to which we aspire. Let us work the work of him that sent us, while it is day, remembering that the night cometh when no man can work. Let us be steadfast, unmoveable, always abounding in the work of the Lord, knowing that our labour will not be in vain in the Lord.

The church, whose history we have been tracing, presents no ordinary claims to our reverence and regard. It has become venerable for its antiquity. It has survived three generations of

our race, and will probably survive as many more. It is the place where our fathers worshipped, and under which their lifeless remains repose in peace and safety. Many, we trust, who frequented its courts in the days of their pilgrimage, were here made meet for the worship of a temple, not made with hands, eternal in the heavens. At this sacred font, many of us have been solemnly dedicated to the service of our Creator, and made members of his visible church. Here, we have ratified and confirmed our baptismal engagements. At this altar, we have often knelt and received the pledges of the Redeemer's love, in the consecrated symbols of his body and blood. Here, when life's silver cord shall be broken, we hope to sleep with our kindred and friends, till the morning of the resurrection, when, at the sound of the last trump, we shall rise to meet the Lord in the air, and to serve him day and night in his temple. Associated with so many impressive and interesting recollections and anticipations, can we fail to regard this sacred temple with the liveliest emotions of veneration and love? Shall we not cherish towards it kindred sentiments with those of the Psalmist, when he exclaimed, If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave

to the roof of my mouth ; if I prefer not Jerusalem above my chief joy.

Influenced by these sentiments, we shall be solicitous to preserve, as much as possible, this venerable monument of the zeal and piety of former days, from the ravages of time, and to transmit it, unimpaired, to posterity. Viewing it as a sacred deposit committed to our trust, not merely for our own benefit, but for that of future generations, we shall be anxious that it may pass from our hands under circumstances which shall endear it to their affections, and recommend it to their support, bearing the impress of our liberality, and perpetuating the lustre of our example. As a society, we shall study the things that make for peace. The only contention among us will be “ that of the vine and the olive, which shall bear the most and the best fruit ;” who shall do most to advance the glory of God and the salvation of his fellow creatures. Sensible that without him we can do nothing, our devout supplications will daily rise to the great Head of the church, who has promised to be with her even unto the end of the world ; that peace may be a perpetual guest within her walls, and prosperity in all her palaces ; and, as an evidence of the sincerity of our prayers, the pious resolution of each individual will be, “ For my brethren and companions’ sake, I will now say,

peace be within thee. Because of the house of the Lord our God, I will seek to do thee good." That this house of prayer may prove, to each one of us, and to thousands and tens of thousands, who may successively worship within its walls, none other than the house of God, and the gate of heaven, may God of his infinite mercy grant, for the Redeemer's sake. Amen.

APPENDIX.

CHRIST CHURCH is 70 feet long, 50 wide, and 35 high : the walls are two feet and a half thick ; the steeple's area is 24 feet square.

The brick tower is 78 feet high ; the spire above is 97 feet ; in all, 175 feet.

| | |
|---------------------------------------|----------|
| The brick tower has four floors . . . | 78 feet. |
| 2d next story is wood . . . | 27½ |
| The 3d do. for the lantern . . . | 16½ |
| The spire | 53 ———97 |

175 feet.

In Mr. Shaw's Description of Boston is the following accurate account of the recent alterations which have been made in the interior of the church. " The interior has been greatly improved within a few years. The church had formerly a centre aisle, which is now closed, and the space converted into pews. The large altar window is closed, and the chancel is enriched by an altar piece. The paintings containing the Lord's prayer, select texts of scrip-

ture, and the last supper, are from the pencil of Mr. Penniman, of this town, and are deservedly admired. The flues of the stoves are enclosed by pilasters, supporting an entablature and cornice over the chancel, on the frieze of which is inscribed, ‘ This is none other than the house of God, and this is the gate of heaven.’ Above this is a painting, the descent of the Holy Spirit, finely executed by Mr. Johnson, of Boston. At the east end of the church, on the side of the chancel, is a monument to the memory of Washington, (the first ever erected to his memory in this country,) with a bust well executed by an Italian artist.”

The altar piece, with the decalogue and appropriate texts of scripture, and also the bust of Washington, were presented to the church by the late Shubael Bell, Esq., of this city, whose zeal and liberality in promoting its prosperity justly entitle him to be numbered among its principal benefactors.

The old steeple, which was considered one of the most elegant in the United States, having suffered for want of seasonable repairs, was overthrown by the memorable October gale of 1804. Through the liberality of the citizens, a new one was erected in 1807, conformably to a model furnished by Charles Bulfinch, Esq., in which the proportions and symmetry of the old one are carefully preserved.

The church is furnished with a chime of eight bells; the cost of which, from the founders, was £560 sterling; the other charges for wheels, stocking, and putting up, were £93 sterling, exclusive of the freight from England, which was generously given by John Rowe, Esq.

WEIGHT OF THE BELLS.

| | | | | |
|----|---|----|------|-------|
| 5 | 2 | 4 | 620 | Nett. |
| 5 | 2 | 6 | 622 | |
| 6 | 1 | 3 | 703 | |
| 7 | 1 | 6 | 818 | |
| 7 | 1 | 21 | 833 | |
| 8 | 1 | 24 | 948 | |
| 10 | 2 | 7 | 1183 | |
| 13 | 3 | 5 | 1545 | |

64 3 20 7272 lbs. Nett. *a* 14d. £424 4 0

| | | | | |
|-----------------------------|-----|---|-------|------|
| Bell founder's charges for | | | | |
| the wheels and materials, | £37 | 4 | 8 | |
| Modelling the frame and box | 11 | 6 | 37 | 16 2 |
| | | | <hr/> | |
| | | | 462 | 0 2 |

| | | | | |
|---|---|----|---|--------|
| Paid fees, entering, wharfage, | | | | |
| and sealing, | 0 | 6 | 4 | |
| Hauling, shipping, and bill of | | | | |
| lading, | 0 | 11 | 9 | |
| Freight, | 9 | 6 | 6 | 10 4 7 |
| 8 bell ropes, weight 68 lbs. <i>a</i> 6d. | | | 1 | 14 2 |

| | | | | |
|--------------------------------------|--|--|-------|-----|
| To £560 insurance on the above, from | | | | |
| hence to Boston, at 15 guineas, part | | | | |
| of policy 2s3. If the vessel goes | | | | |
| hence with convoy to the westward | | | | |
| of the islands, and goes safe, an | | | | |
| abatment of 3 per cent. If lost, | | | | |
| to recover 98 per cent. | | | 88 | 6 3 |
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| | | | 562 | 0 2 |
| Abated | | | 2 | 0 2 |
| | | | <hr/> | |
| Sterling, £560 | | | 0 | 0 |

DEVICES AND MOTTOS ON THE BELLS.

Tenor. 1st. This peal of eight bells is the gift of a number of generous persons, to Christ church, in Boston, New England, Anno 1744. A. R.

2d. This church was founded in the year 1723, Timothy Cutler, Doctor in Divinity, the first rector. A. R. 1744.

3d. We are the first ring of bells cast for the British empire in North America. A. R. 1744.

4th. God preserve the Church of England. 1744.

5th. William Shirley, Esqr., governour of the Massachusetts Bay, in N. E., Anno 1744.

6th. The subscriptions for these bells was begun by John Hammock and Robt. Temple, church wardens, Anno 1743, compleated by Robert Jenkins and Ino. Gould, church wardens, Anno 1744.

7th. Since generosity has opened our mouths, our tongues shall ring aloud its praise. 1744.

8th. Abel Rudhall, of Gloucester, cast us all. Anno 1744.

The church has a large and elegant organ, the workmanship of an American artist. The interior of it has been recently rebuilt by William Goodrich, Esq., of this city, and has been pronounced, by competent judges, not inferior to the best organs that have been imported from England. In rebuilding the organ the proprietors were aided by the generosity of

several gentlemen belonging to other societies, whose kindness and liberality will be long and gratefully remembered.

There is, belonging to the church, an elegant service of silver plate for the communion table, consisting of four flagons, two chalices, one of which has a cover to it, a christening bason, one large paten, and two of a smaller size, and a vessel of an oval form with a cover; all presented by benevolent individuals in England and America. The following are the inscriptions on the several pieces, viz.

On two flagons, the largest chalice, the largest and smallest patens, each bearing the impress of the royal arms,

The gift of his majesty King George II. to Christ church, at Boston, in New England, at the request of his excellency governour Belcher, 1733.

On the other two flagons,

Belonging to Christ church, Boston, New England, A. D. 1729.

On the other chalice,

The gift of Captain Thomas Tudor, to Christ church, in Boston, 1724.

On the other paten,

The gift of Leonard Vassall, Esq., to Christ church, in Boston, 1730.

On the christening bason,

The gift of Arthur Savage, Esq., to Christ church, Boston, 1732.

On the oval vessel,

Presented to Christ church by Hannah Smith,* 1815.

* Mrs. Smith was the widow of the late Samuel Smith, Esq., an eminent merchant of this city. She now rests from her labours of benevolence, and her works do follow her.

“ The sweet remembrance of the just
Shall flourish when he sleeps in dust.”

The rector has in his possession the remains of a valuable theological library, presented to the church at an early period, by the venerable Society in England for the Propagation of the Gospel in Foreign Parts. To the agency and encouragements of this society, under God, the Episcopal church in this country is in a great measure indebted for her existence.

In 1758, a French prize ship was brought here by Capt. John Grushea, of Jersey. In this ship were two brass and two glass chandeliers, which Captain Grushea generously presented to the church. The two brass ones only remain. The glass chandelier now in the church, was presented, a few years since, by a few generous individuals belonging to the society.

The large and elegant stove, which has contributed so much to the comfort of the congregation during the inclement seasons of the year, is a liberal present from one of the proprietors, in 1806.

An extract from the last will and testament of William Price, Esq. the benevolent founder of a course of lectures preached annually during the season of Lent at King's chapel, Boston. [The will is dated 1770.]

Item. After the decease of my said wife, Sarah Price, and my nieces Sarah and Margaret Creese, I give and bequeath to the rector and church wardens of King's chapel, so called, in Boston, aforesaid, and to their successors in said office, in trust for ever, my said brick house, with the lands, buildings, appurtenances, and privileges thereunto belonging, as the same is now enclosed and occupied by me, for the uses, intents, and purposes following, viz. That there shall be

paid out of the rents and profits of my said house and land and premises, after the death of my said wife and nieces, the sum of forty shillings sterling to the last mentioned church for ever, by the wardens of said church for the time being, which said annual payment of forty shillings sterling, shall be kept entire as a fund for said church, and be placed out at interest, on good security, and the interest only appropriated to the use of said church for ever, as the wardens and vestry of said church, for the time being, shall from time to time vote and direct, and in no other way or manner. And the church wardens of the same church, for the time being, out of the rents of said house and appurtenances, shall pay sixteen pounds sterling, annually, for the support of a course of sermons to be preached annually in said King's chapel in Lent, in manner as is herein after directed, and upon the subjects herein after named; and that the church wardens of the same church, for the time being, pay forty shillings sterling, annually, out of the rents and profits of my said house and appurtenances for the use of the poor in manner also as is herein after mentioned, that the rector and church wardens of the said church, for the time being, shall place the remainder of the money, annually arising from the rents and profits of my said house and appurtenances, at interest upon good security, to be called in as there may be occasion for repairing, enlarging, or rebuilding my said house, or any part of the premises, and also for keeping my tomb, which is under Trinity church aforesaid, in good and decent repair.

Item. My will is, and I hereby order and direct that the sermons herein before mentioned be eight annually, and preached by the rector of

said King's chapel, for the time being, and his assistant, together with the minister of Christ church, and the minister of Trinity church, in Boston, for the time being, in Lent, in said King's chapel, beginning on the first Ash Wednesday after the aforesaid three years are expired that my nieces hold said house, and ending on Good Friday. And I desire and direct that the first sermon be preached by the rector of said King's chapel, his assistant reading prayers; the second sermon by said assistant, the minister of Christ church reading prayers; the third sermon by said minister of Christ church, the minister of Trinity church reading prayers; the fourth sermon by said minister of Trinity church, the rector of King's chapel reading prayers; the fifth sermon by the rector of King's chapel, his assistant reading prayers; the sixth sermon by said assistant, the minister of Christ church reading prayers; the seventh sermon by said minister of Christ church, the minister of Trinity church reading prayers; the eighth sermon by the minister of Trinity church, the rector of King's chapel reading prayers; which last sermon will end on Good Friday. The first sermon of the second year I would have the assistant of King's chapel to preach on the same subject the rector did the preceding year, and the other ministers in such a manner as that they may each of them preach on the eight different subjects within four years; this I would have unalterable and perpetual; and I hereby direct that the said eight annual sermons be preached on the following subjects, viz. First sermon, on Ash Wednesday, the service to begin about three o'clock in the afternoon, upon the duty, usefulness, and propriety, of fasting and abstinence, or upon repentance, or faith, or hope, or charity, or Chris-

tian morality. The second sermon, on the second Wednesday in Lent, at eleven o'clock before noon, the sermon to be against atheism, or infidelity, or in defence of the divinity or miracles of our blessed Saviour. The third sermon, on the third Wednesday in Lent, at eleven o'clock in the forenoon, the subject, the catholick church, or the excellency of the Christian religion. The fourth sermon, on the fourth Wednesday in Lent, at eleven o'clock in the forenoon, the sermon to be a vindication of the Church of England, as to government, doctrine, or discipline, or a discourse against heresy or schism, enthusiasm or hypocrisy, or on the duty of obedience to kings and lawful authority from all persons professing Christianity. The fifth sermon, on the fifth Wednesday in Lent, at eleven o'clock in the forenoon, against error and superstition, particularly those of the church of Rome. The sixth sermon, on the sixth Wednesday in Lent, at eleven o'clock in the forenoon, on detraction or restitution, or on contentment and resignation, or on preparation for death. The seventh sermon, on the seventh Wednesday in Lent, at eleven o'clock in the forenoon, on baptism, or confession, or absolution, or on the duty of publick worship. The eighth sermon, on Good Friday, at three o'clock in the afternoon, on the passion and death of Christ, or on the nature, necessity, and advantages of the holy communion. And towards the support and encouragement of the aforesaid ministers to undertake the duty of preaching as aforementioned, it is my will, and I hereby order and direct, the wardens, for the time being, of said King's chapel church, to pay to the preacher appointed for any particular day, if he performs said duty of preaching as aforesaid, as soon as sermon is ended, the sum of forty shillings sterling, and after

the same rate and in like manner, for each of the said eight sermons, amounting to sixteen pounds annually, as is before mentioned. But if any of the ministers herein before appointed to preach as aforesaid, shall refuse to take his or their turn, or be disabled through sickness, then the rector of said King's chapel shall discharge the duty of any such minister so refusing or prevented by sickness, or with the advice of the wardens for the time being of said chapel, appoint some other minister of the Church of England to perform it; and in all cases, whoever shall discharge the said duty of preaching, as aforesaid, shall be entitled to the reward; and the rector and wardens of said chapel, shall upon every Tuesday in Easter week give notice in writing to such minister who shall be appointed to preach the said Lent sermons in that year, upon what day, in what church, and upon what subject, each minister is to discourse. It is my desire that on every of the eight days upon which a sermon shall be so preached as aforesaid, there shall be a contribution after sermon for the poor of each of the three churches herein before mentioned, collected at the church doors or otherwise. And I hereby order and direct the church wardens for the time being of King's chapel aforesaid, at every such contribution, to pay five shillings sterling, out of the rents or income of my said house, towards the said contribution, in all forty shillings sterling annually. And on every Good Friday, after sermon in the afternoon, the rector or minister, with the wardens of said King's chapel for the time being, shall divide the said forty shillings, and what else shall be collected for the poor aforesaid upon the several days before mentioned, one third part to themselves, for the use of the poor of said chapel, one third part to the minister and war-

dens, for the time being, of Christ church, for the use of the poor of the same church, and the remaining third to the minister and wardens, for the time being, of Trinity church, for the use of the poor of said church. And I direct that said wardens of each church then attend to receive the same. I further hereby appoint and direct, that these several clauses of my will be entered upon the church books of King's chapel aforesaid, and of Christ church, and of Trinity church, and after my decease be read at every annual meeting of the minister, wardens, and proprietors of said King's chapel, on Easter Monday, before they proceed to the choice of wardens; and that the said minister and wardens, for the time being, shall then produce to the vestry and proprietors, who shall be then present, a fair account of the distribution of the said sixteen pounds, and the said forty shillings, agreeable to my will as aforesaid, having no other view in all this, but the glory of Almighty God.

I recommend to the rector of said King's chapel and wardens for the time being, that they make the best improvement of my said house and appurtenances they can, when it shall come into their hands, by letting the same by written lease, always being careful that the lessee be bound by covenant to pay the rent half yearly, to pay all taxes of said house, and to keep and leave the said house and appurtenances in good repair. And if at any time there shall be a greater sum arising from the rents and profits of my said house and appurtenances, than shall be sufficient to discharge the said twenty pounds annually herein before given, and to keep said house and appurtenances in repair, and if need be to rebuild the same, and also to keep my tomb in repair as aforesaid, then and in that case I order such sur-

plusage to be put out at interest by the minister and wardens for the time being of said King's chapel. I will and hereby direct that all the business which relates to my estate, herein given in trust to the use of said King's chapel, shall be done by a vote of the vestry of said church, and no vote shall be of any force, unless there be present the minister, if in health and in town, the wardens and at least one half of the gentlemen of the vestry, such meetings to be called by the wardens, for the time being, of said chapel, giving due notice thereof in writing or by printed summons. I hope and request that all proprietors of pews in said chapel will give their attendance on all Easter Mondays, to choose wardens and such vestry men as will give their attendance at all vestry meetings, when summoned thereto, and such as will not think it a hard task to give their best advice, and a small part of their time to serve said church and congregation. In case the minister, wardens, vestry men, and proprietors of pews, for the time being, of said King's chapel, will not accept of this my donation, which I intend for the benefit of said church, then I hereby give and bequeath all herein before given to and for the benefit of said King's chapel, to the minister and church wardens of Trinity church aforesaid, in trust in the same manner, and under the same provisos, limitations, and conditions, that it is herein before given to the minister and church wardens of said King's chapel. But if the minister and church wardens of said King's chapel will accept of this my donation, they shall under their hands certify to the minister and wardens of Trinity church aforesaid, for the time being, such their acceptance in manner following, viz. "WE do accept the donation of William Price, agreeable to his last will and tes-

tament, and will, as far as possible, strictly fulfil the said will in every part thereof." And I hereby solemnly and earnestly request the minister and wardens of said King's chapel, at all times hereafter, strictly to comply with and fulfil this my last will and testament, in all parts thereof which relate to said King's chapel, and by no means either to neglect so doing, or presume to evade it. And I hereby appoint all the gentlemen of the vestry of said church, for the time being, my trustees for ever, to inspect, and, if need be, to call the minister and wardens, for the time being, of said King's chapel, to account for all or any of the income of my said estate, and to see that the same is punctually employed for the uses and purposes herein before mentioned, and in no other manner.

The rector and wardens of King's chapel, having accepted the donation of Mr. Price, in the manner and form above prescribed, the course of sermons was commenced on Ash Wednesday, 1814, and has been continued to the present time.

The following memorandum is taken from the records of Christ church.

MEMORANDUM, OR LEGACY.

Whereas, in the month of June, 1790, the subscriber, by an instrument, did give and bequeath five hundred dollars, that now lays on interest, in the hands of the worthy Dr. Lathrop, minister of the New Brick, now the Second church of Christ in Boston, viz. the interest of said sum is to commence from the 17th of October, 1790, to and for the benefit of the singers, male and female, that this day lead in that essential part of singing praise to Almighty God. The true intent of which sum is for the benefit of the singers in

said Second church, in Boston, so long as the society shall continue to meet, worship, and sing together, either with or without any instrument of musick. But if said Second church should, by any means in providence, be dissolved, or break up, then, I do hereby give said five hundred dollars, together with the interest, to the Episcopal church, in Boston, at the north end, called Christ church. And, in case of their dissolution or breaking up, then I give the above said sum, being one hundred and fifty pounds, to the first Baptist church in Boston, where, at present, the beloved Dr. Stillman is minister. And to whichever church and society, in time, the said sum may come, or remain with. And further, it is the will and intent of the said Tudor, that one half of the interest arising from the said sum shall be by the trustees distributed to the singers, male or female, that may lead in singing, either in money or books, as the trustees may judge most proper. And it is the will and design of the said Tudor, that one half of the interest arising on said one hundred and fifty pounds, shall be added to the principal, which, in about thirty-four years, will come to three hundred pounds, half of the interest will be nine pounds; and in time will come to two thousand dollars, if the trustees are faithful to their trust.

The original gift or obligation is in the hands of Deacon Ridgway, at present one of the deacons of the said second church, in Boston.

In testament to those before written, I hereunto set my hand and seal, this 10th of March, 1791.

JOHN TUDOR. [L.S.]

In presence of
JAMES ROB,
JOHN HOOTON.

I hereby appoint the minister, church wardens, and vestry, a set of trustees, for the sums abovementioned.

J. TUDOR.

N. B. In my hands and keeping, is an address and acknowledgment of the above, by a committee from the society, and a letter of thanks from the committee of singers, for the sum, &c. &c.

JOHN TUDOR.

One legacy given in life, is better than one given at death; for death is the cause of many, but life, I think, is the best and most proper time.—Thus I wrote, in the most simple manner, my thoughts in the above.

Copy examined and recorded, March 21, 1791,
by me, JAMES SHERMAN, Church Warden.

There is a cemetery under the church, containing thirty-three tombs. In the Topographical and Historical Description of Boston, before referred to, is mentioned, in a note, the following remarkable fact, of which many, who are now living, were eye witnesses. “Some years since, while the workmen were employed in the cemetery, building tombs, one of them found the earth so loose, that he settled his bar into it the whole length with a single effort. The superintendent directed him to proceed, till he found solid earth. About six feet below the bottom of the cellar, he found a coffin, covered with a coarse linen cloth, sized with gum, which, on boiling, became white, and the texture as firm as if it had been recently woven. Within this coffin was another, protected from the air in a similar manner; and the furniture was not in the least injured by time. The flesh was sound,

and somewhat resembling that of an Egyptian mummy. The skin, when cut, appeared like leather. The sprigs of evergreen, deposited in the coffin, resembled the broad leaved myrtle; the stem was elastick, the leaves fresh, and apparently in a state of vegetation. From the inscription, it was found to be the body of a Mr. Thomas, a native of New England, who died in Bermuda. Some of his family were among the founders of Christ church. His remains, when discovered, had been entombed about eighty years. They now rest in the north-east corner of the cemetery, and the stone so long concealed from observation is placed over them."

The church was incorporated by an act of the legislature of this commonwealth, in 1789.

A list of the Wardens of Christ Church, from Easter, 1724, to Easter, 1823, inclusive.

| Senior Wardens. | Junior Wardens. |
|------------------------------|-------------------------------|
| 1724-25. Thomas Graves, Esq. | 1724-25. Anthony Blount, Esq. |
| 1726. Anthony Blount. | 1726. Edward Watts. |
| 1727. Edward Watts. | 1727. Leonard Vassall. |
| 1728. Leonard Vassall. | 1728. Gillam Phillips. |
| 1729. Gillam Phillips. | 1729. George Monk. |
| 1730. George Monk. | 1730. William Patten. |
| 1731. William Patten. | 1731. William Price. |
| 1732-34. William Price. | 1732-34. John Hooton. |
| 1735. John Hooton. | 1735. Robert Jarvis. |
| 1736. Robert Jarvis. | 1736. Robert Jenkins. |
| 1737. Robert Jenkins. | 1737. Edward Lutwyche. |
| 1738. Edward Lutwyche. | 1738. Hugh M'Daniel. |
| 1739-40. Hugh M'Daniel. | 1739-40. John Hamock. |
| 1741. John Hamock. | 1741. John Joanes. |
| 1742. Robert Temple. | 1742. John Hamock. |
| 1743-46. Robert Jenkins. | 1743-44. John Gould. |
| | 1745-46. John Baker. |
| 1747. John Baker. | 1747. Alexr. Chamberlain. |

Senior Wardens.

1748. Alexr. Chamberlain.
 1749-50. John Gibbs.
 1751. Joseph Ballard.
 1752. John Pullen.
 1753. Giles Tidmarsh.
 1754. John Baker.
 1755. Alexr. Chamberlain.
 1756-58. John Baker.
 1759. John Pigeon.
 1760-62. Thomas Ivers.
 1763-66. Francis Shaw.
 1767-71. Thomas Ivers.
 1772-81. John Hooton.
 1782-87. James Sherman.
 1788. Amos Winship.
 1789-93. James Sherman.
 1794. Martin Bicker.
 1795-1801. George Bright.
 1802. Thomas Kast.
 1803. Nathaniel Smith.
 1804. Thomas Kast.
 1805-11. Lynde Walter.
 1812-19. Shubael Bell.
 1820-23. Thomas Clark.

Junior Wardens.

1748. Capt. Grushea.
 1749-50. Joseph Ballard.
 1751. John Pullen.
 1752. Giles Tidmarsh.
 1753. Robert Jenkins.
 1754. Alexr. Chamberlain.
 1755. Hugh M'Daniel.
 1756-58. Robert Temple.
 1759. Thomas Ivers.
 1760-62. Francis Shaw.
 1763-65. John Pigeon.
 1766. Thomas Ivers.
 1767-69. Daniel Malcom.
 1770-71. John Hooton.
 1772-81. James Sherman.
 1782-87. George Bright.
 1788. John Stodard.
 1789-91. Charles Williams.
 1792. John Stodard.
 1793. George Bright.
 1794-1801. Thomas Kast.
 1802. Nathaniel Smith.
 1803. Thomas Kast.
 1804. Lynde Walter.
 1805-11. Robert Fennelly.
 1812-19. Thomas Clark.
 1820-23. John Sowdon.

to al.

